1: Nimuendaju E-5 (1929-1936) 1946 Timbira 808

616 174 moieties; or that their office dates back to a time when these two types of dual division coincided.

561 623 886 *Exit from the age class.*—When retiring, the kukrų'tkama, men about fifty years old, whose cycle was completed in about 1903, had dwindled to a membership of eight. Their leaders, as well as the deputy instructor, had long been dead, and the class as a unit played only a subordinate social part: meetings were rare and hardly ever fully attended in the proper site of the plaza; and there was little participation in log races. On the other hand, some of them who enjoyed a certain prestige almost regularly appeared in the council. Nevertheless they had by no means forgotten their kukrų'tkama affiliation.

When the pepyé festival of 1932 closed the initiation of the põhjtíkama, the boys (kra'tą'kama) entering on the northeast side of the plaza, the kukrų'tkama yielded their place to the advancing kaprąnpotíkama. Ten days after the festival all the survivors once more assembled in decorative paint and grass costume in order to run their last log race, in which eastern and western age classes were pitted against each other. Subsequently they did not appear jointly except in the council, with the numerically insignificant survivors of two older classes.

561 464 *Economic role.*—Compared with their socioceremonial and sportive importance, the economic activities of the age classes are quite subordinate. No class as such owns any property; even the place of assembly into which the vų'tę"s house is transformed belongs exclusively to her mother. At the opening of a vų'tę' season the members of a class must humbly ask for this woman's permission before starting their performances there. However, there are two occasions on which the classes engage in economic labors, though not in systematic fashion.

In the first place, they build houses for persons otherwise engaged in matters of public concern. Thus, the two junior classes erected the dwelling of a woman whose husband was a tribal delegate in the state capital. Further, even without such compelling motive the class will help a fellow member put up his house. In 1935 I witnessed the hurried erection of a house by the põhjtíkama, whose deputy instructor's wife was looking forward to her delivery in the near future.

561 243 476 623 Secondly, age classes assist in harvesting. Since farming is growing in importance every year, the classes play an ever larger part at crop gathering, especially at the anciently nonexistent rice harvest. For meteorological reasons it is essential to harvest this crop as expeditiously as possible; though the prospective beneficiary cannot afford to abandon his crop at this time, he is often expected to attend the commencement of a major festival in the village. For several years it has been customary not to begin the great celebrations before the garnering of the rice, and to obviate delay for the whole settlement, the age classes then help those who are behind schedule. Whoever requires such aid appeals to the councilors to send him the junior age class of his own class moiety. The council decides as to the possibility of such assistance, for the class may already have been requisitioned for other tasks, and communicates the decision to two class leaders. In case of an affirmative reply the young men as a body appear at the appropriate site, for occasional dances accompanied by a number of girls of their own age. Rarely does the class receive any remuneration, consisting in that case of a small share of the crop, which the leaders subsequently arrange to have prepared for all members. As a rule the beneficiary merely feeds her assistants, who, to be sure, by no means overexert themselves, dawdling to such an extent that I was sometimes puzzled to know whether their collaboration was worth while. However, toward the end of the rice harvest they are constantly occupied.

[461]

1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

bers had made hunting trips for days into the wooded Serra do Alpercatas and returned with considerable smoked meat especially of wild pigs. On one occasion her father, Nyõ'hí, had shot three ostriches on one day and donated two to the pepkahą'k.

The next day I confiscated a whisky dealer's stock, then when the council invited me, as usual, to join their evening session, I seriously remonstrated with them because of the degeneration of the festival into a drunken carousal, pointing out the fatal consequences of such contempt for old tradition on the entire tribal organization. Finally I said that in such circumstances I no longer cared to attend the celebration and would depart. Fortunately an appeal to ancient usage almost always produces a good effect on these Indians. The elders were visibly ashamed, took my part and acted accordingly, so that the excesses ceased and the festival was resumed according to program.

Ducks and Falcons.—During the entire period of seclusion these societies maintained a holiday spirit in the village by almost daily dances and log races. Since sundry families were behind schedule with their rice harvest, they repeatedly called on these societies for aid, which was always readily granted. The entire organization would then move for several days to the applicants' farm, loaf, and dance half of the time, but assist at the harvest during the remainder. As compensation they were content with receiving their board and a small quantity of rice, which the girl associates were told to prepare for a common meal in the lodge on the members' return to the village. The homeward trip of course always took the form of a log race.

Various activities.—On May 20 greater variety was ushered in with a race arranged by the pepkahą'k from the plaza to their hut of seclusion. On the next day the villagers began carefully to clear the radial paths of grass and rough spots, beginning with the paths leading from the leaders' houses to the plaza. But the requisite labor was not performed by the inmates of a house, but by the hąpín of the pepkahą'k in question, whose kin compensated his "friend" by a gourd bowl filled with food. In the meantime the pepkahą'k themselves fixed the street leading westward outside the village, continuing as far as the Ponto Creek crossing so that the road almost resembled an automobile highway.

On May 24 these labors of the pepkahą'k were finished. Even several days previously they had begun making mats of burity bast, and now this work was zealously continued.

On the morning of the 24th the Ducks and the Falcons ran a race around the boulevard, then the two societies and their girls, forming one long line along the same street, danced from house to house, collecting victuals. With these they moved into the steppe to hunt falcons in order to secure the large quantity of down required for festive body decoration. Those owning guns received ammunition from me.

At 7 P.M. on June 3 all the men assembled in the plaza and grouped themselves in four divisions. This arrangement, which is peculiar to the King Vulture ceremonial, rests on a distinctive principle, viz., the matrilineal descent of the population according to the *tribes* that gradually contributed to the present village community. For the Rąmkõ'kamekra have come to incorporate fragments of the Cą'kamekra, the Karẽ'kateye, and the Krõ'rekamekra (pp. 30–32, 35). Of the Apą'nyekra only two survivors remain in the village, while the Hõtí (= Apinayé) immigrants are quite extinct, so that these two tribes are no longer represented at the segregation in question. The indigenous and numerically quite preponderant Rąmkõ'kamekra occupy the very center, the three surviving immigrant fragments are grouped along the periphery of the plaza according to the direction from which their ancestors